

# Al-Sabr

Patience



# الصبر

A publication by the students of Darul Uloom Zakariyya

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## The gift of youth

### The gift of youth



If we glance at the creation of Allah ﷻ we will see that nothing has been created without a purpose. Everything from plants to humans, begin life as a minute cell and grow to their full potential, at which time it realizes its purpose of being created.

Human life passes through various stages from birth to death, infancy and childhood are followed by adolescence which then turns to middle age and old age, culminating in death as the final chapter of one's life. Adolescence is by far the most delicate of all these

stages for powerful and lustful emotions draw the yet immature person towards a dangerous direction whilst the conscience and parental guidance try and steer him

or her upon a different course.

Every era has its Fitna (temptations), and today's Fitna is a total lack of and disregard of shame and

#### FOOD FOR THOUGHT

The purpose of life is to prepare for death. Time is limited and there is no interval between infancy, youth, and old age. A bespectacled old man, bent over and walking with a stick was going home. A young man passed by and said mockingly, "What are you searching for old man?" The old man looked up at the youth and said, "My son, I am searching for youth, and soon you will also be searching for youth like me!"

Haya (modesty). The youth are being swept away in a flood of immodesty, shamelessness and lewdness. The Fitna of television, cell-phones and internet etc. are a few examples of Fitna introduced by the west that are destroying our young

generations. As a result, youngsters have become slaves of fashion trends and want total freedom to do as they please with no limits set upon them. Maintaining haya and controlling the gaze have become the most difficult struggle for all, and the challenge is to reassure and re-educate our youth, that a life of Haya and humility is the best life to live. The lives of believers and non-believers are philosophically and fundamentally different. The purpose of a Muslim's life is preparation for the hereafter, while the purpose of a non-believers life is the endless pursuit of self-gratification. It is ironic that more than half our lives pass before we begin to value the wealth of faith. This first half of our life is wasted in the useless pursuits associated with youth. Youth can be likened to

chloroform; in that it reduces a person to a drunken stupor. This drunken stupor renders a person into a false sense of security, and he becomes unaware of the passage of time because he is busy in the pursuits of his desires.

The heedless young man forgets the humanity of his fellow brothers. He certainly has the vigour of youth, and so he spends his time quarrelling and finding reasons to disgrace others. This young person makes tall and lofty claims but forgets that even this youth he is misusing is merely on loan from Allah ﷻ. He who becomes thus deluded on something borrowed can only be called insane. This youth is a source of constant storms for him, which come and go with time. Hence we should not let our youth delude us.

(Jareer bin Muhammed Zakariya)  
(2<sup>nd</sup> year)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْرُ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فُقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَخِيَارَكَ قَبْلَ مُتْرَاكِكَ.

**Rasulullah ﷺ said: "Take advantage of five before five,**

1. **Your youth before old age,**
2. **Your health before sickness,**
3. **Your wealth before poverty,**
4. **Your free time before occupation,**
5. **Your life before death. "**

# LOVE IS FUEL

In these challenging times, a large percentage of people live in a state of insecurity. Therefore, the need to be loved is quite vital to gain that level of confidence again.

Before we delve in this deep field, we need to understand what love is, Imaam Ghazali RA defines it in an amazing way:

**الحب: عبارة عن ميل الطبع الى الشيء الملتذ فان تآكد ذلك الميل و قوي سمي عشقا**

Love is a natural inclination towards a delightful item and if this inclination is strengthened then this is called I'shq (A level higher than Love)

Unfortunately, in the 24 hour news cycle captivated by 99.9% negative headlines tends to increase anxiety which results in destroying ones natural flow of life, specifically in Deen.

The Quraan, The speech of Al-Hakeem (The All Wise) adopts an approach which is a cure for the hearts of men:

**يَأْتِيهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ وَشِفَاءٌ لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةً لِّلْمُؤْمِنِينَ**

*"Oh Men, There has come to you an advice from your Lord and a cure for what is in your hearts and guidance and mercy for the believers" (Surah Yunus; 157)*

This food for our souls, this hunger that has not been satiated, this heart which is yearning for love is due to our continuous search in places which do not understand our cravings, however Our Nourisher, Our Rabb Almighty Allah understands fully every single need of ours.

Our very inception which was not even worth mentioning, Our Rabb was nourishing us and attending to our needs as Almighty Allah mentions:

**هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا**

"There has come upon Man a period of time in which he was not even worth of being mentioned" (Surah Dahr; 1).

This state of fear should not to progress and reverting to a Being Who is capable of mending our hearts is required. This is attainable by firstly recognising that Our Nourisher has a name, referred to as "الودود" (The Most Loving)

**وَهُوَ الْغَفُورُ الْوَدُودُ**

*"And He is the Most Forgiving, The Most Loving" (Surah Burooj: 14)*

Below are six steps suggested to attain this Love of Allah ﷻ:

1. utilise this quality of Allah's as mentioned in the above verse namely "الغفور" The Most Forgiving and earnestly plead for forgiveness for our past actions and actively intend to rectify our ways
2. Aspire to become the Friend of Allah, as Allah Ta'ala mentions:

**أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ**

*"Listen the friends of Allah shall have no fear nor shall they grieve" (Surah Yunus; 62)*

3. Love the Friends of Allah and building a relation with them, Nabi ﷺ said,  
"المرء مع من احب"  
"A person will be with whom he loves"  
(Bukhaari)

Destruction of many began when they criticized the lovers of Allah Ta'ala and looked down upon their ways as stated in the verse of the Quraan:

*"So the chiefs of Nuh's alaihi-salaam people, who disbelieved said, "We see that you are nothing but a man like us and we do not see you followed but by the lowest amongst us*

who are of shallow opinion and we do not see you in any superiority over us, rather, we think of as you liars" (Surah Hud: 27)

Shortly thereafter, Allah Ta'ala caused them to drown. Therefore we might be weak but we should refrain from causing harm to the friends of Allah Ta'ala for our own safety.

Abu Huraira (Radiyallahu Anhu) reported: The Messenger of Allah, peace and blessings be upon him, said, "Allah said: Whoever shows hostility to a friend of Mine, I have declared war upon him (Bukhari)

4. Aim to connect to the practices of Nabi ﷺ  
Having a personal trainer who is an expert in a certain field, no doubt makes the goals much smoother to reach for the person intending to succeed in that particular field. Building a relation with the lovers of Allah ﷻ, those who sacrificed their desires and have discovered the route to Allah ﷻ through the ways of Nabi Muhammed ﷺ can direct one as they have passed through the potholes and dangerous paths.

When we depart on this blessed journey of sunnah (practices of Muhammed ﷺ,) it will enable us to reach our destination which is ultimately the love of Allah Ta'ala.

Allah ﷻ says in the Quraan,  
قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ

"Say (Oh Prophet ﷺ to the people), If you do love Allah then follow me (practices of Muhammed ﷺ), Allah shall love you and forgive your sins" (Aal-I'mraan; v 32)

5. Once this love for Allah ﷻ and His Rasool (Prophet) ﷺ becomes embedded in our souls, then the shari'ah becomes the desired goal and whether conditions are

favourable or not, a person won't question the laws of Deen (Shariah). When a person falls in love with someone, he does not question their ways, laws and rules instead he mends his ways. At times he pretends to like certain items just to attain that persons love. In the same light one will recite the following du'a without questioning the laws of Allah nor the life of Nabi Muhammed ﷺ,

رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ نَبِيًّا

I am happy with Allah ﷻ as (my) Lord, with Islam as (my) deen (religion) and with Muhammed ﷺ as (my) final) Prophet ﷺ  
This then leads to the final stage

6. The Contented Soul  
When this stage is reached no calamity can cause a person to be in a state of paranoia as the link to the previous stage has ideally caused this person to be totally satisfied with what Allah ﷻ wills, Allah ﷻ addresses this soul:

"Oh contented soul" (as a result of obedience and remembrance of Allah and when restlessness follows, also as a result of spiritual exercises and discipline from evil conduct)

"Come back to your Lord, well pleased, well pleasing. Thus enter among my special servants and enter My Paradise" (Surah Fajr: v27-30)

يَا أَيُّهَا النَّفْسُ الْمَطْمَئِنَّةُ

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً

فَادْخُلِي فِي عِبَادِي

وَادْخُلِي جَنَّتِي

We end by reciting in abundance the Dua of an accepted servant recognised and praised by Allah ﷻ in the Quraan as an amazing servant (Surah Sawd, v30), namely Prophet Sulaiman (Alaihi-salaam)

فَتَبَسَّمْ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ  
عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَجِدْني بِرَحْمَتِكَ فِي  
عِبَادِكَ الصَّالِحِينَ

“My Lord, enable me that I become grateful to Your favour that you have bestowed upon me and on my parents and that I do the good deed You like and

admit me, by Your mercy, among Your righteous slaves” (Surah Namal; V19)

(Moulana Zaahid Khan)  
(7<sup>th</sup> year)

## Living in the moment

Many of us suffer from a peculiar sounding problem. An inability to properly inhabit the stretch of time we call the present. Maybe we are in class, seated in front of the Ustaadh, the Ustaadh teaching the lesson, but many of ‘us’ is not actually here at all. It is somewhere in the mess, or in an imaginary discussion with a friend, or plotting a new way to spend the upcoming Saturday night. We are constantly glancing at the clock waiting for the period to end and the same thing repeats itself day in and day out. Our body is rooted in the ‘now’, but our minds are skipping to points, both in the future and the past. What is it that makes the present so difficult to experience properly? And why, conversely, can so many events feel easier to enjoy, appreciate and perceive, once they are over?

One benefit of the past though, is that it is a dramatically foreshortened edited version of the present. Even the best days of our lives contain a range of dull and uncomfortable moments. But in memory, like skilled editors of hours of raw and often uninspired footage, we lock on to the most consequential moments; and therefore, construct sequences that feel much more meaningful and interesting than the settings that generated them. Hours of mediocrity can be reduced to five or six perfect images. Our minds are cavernous chaotic places. So much courses through them that has little to do with what is in front of our eyes. We are so fixated on an event that would occur after class, next week, next month, next holiday, and we feel that that is when the good times will come. But right now, we are just trying to get through today, and maybe tomorrow, and the day after that.

Where do we see the real harm of such a thing though? It is in our Ibaadaat, more specifically in Salaah, and Shaytaan just adds insult to injury. Many of us would read Salaah

behind an Imam, totally oblivious of what he is reading, waiting for him to say the Takbeer and Salaam and finally terminating the Salaah.

How can we change ourselves? Let us focus on Salaah for now, being the head in the body of our Deen. How can we improve our Salaah? Here are some tips that may help:

- 1) Try to make Zikr before Salaah, try to get your mind into the mould of thinking about Allahﷻ. For instance, if you were just discussing plans for eating and you read a book straight away, pictures of food will flash in your mind. The same applies to any action that we do. That is why the Adhan is there, it serves as a point for everyone to disengage themselves from Dunya and starts preparing for Salaah physically and mentally, that is how it was in the time of Nabiﷺ.
- 2) Always aim to make a fresh Wudhu before every Salaah. However, the Wudhu should constitute all the Sunnan and Mustahabaat as far as possible. For instance, using a Miswaak, sitting on a raised surface and avoiding any form of wastage. The better the quality of the Wudhu, the better the quality of the Salaah.
- 3) Always pray as if it is your last prayer, as mentioned by Nabiﷺ إذا قمت في صلاتك فصل صلاة مودع [Ibn Majah: 4171]. Having this thought in mind will encourage you to focus only on the Salaah and nothing else as there is not much time left.

(Moulana Anas Qasmi)  
(7<sup>th</sup> year)

# ALLAH THE GREAT

Allah Ta'ala informs us in the noble Quran in various places about His greatness and remind us “verily in this is a sign for those who comprehend”, “verily in this is a sign for the intellectual”, “verily in this is a sign for those who take heed”.

In all these verses Allah Ta'ala wants each and every creation of his to recognise the creator and thus he will want to please the creator of every phase of his life.

Unfortunately, not only have we stopped pleasing our creator by not doing the tasks which we are told to do, but rather we are doing those action which displeases him in an open way. This makes it clear that we are not conscious of that being who is observing each and every movement of our lives Allah Ta'ala clearly says in the Quran:

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

“Verily, Allah has knowledge of the unseen things in the heaven and the earth, and Allah sees what you do.”

An easy example which is clear for a person to fully understand that there is being in control of the whole universe. A simple piece of weightless paper cannot stay stable above the ground. Scientists, Mechanical engineers and many other intellectuals as well as panel beaters of this era invented aeroplanes that can stay hours above the ground carrying as many as 500+humans and many weighty object above the ground, however can it stay in the air without being monitored or controlled? The answer is no! Therefore ponder, how can the skies stay stable above the ground without being monitored? Who is that being controlling the Skies and keeping it stable since it is inception? The answer is one superior being and who can it be rather than the ever Exalted and the almighty Allah? Do you see the skies created without pillars?

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

“Allah created the sky without any pillar that you see”

In conclusion, how is it that we forget our creator? The answer is simple, we have fallen to the trap which was

placed by shaitan and watered by our carnal desires or out extinct (Nafs).

Like the tale in the noble Quran about Musa (Alayhis Salaam) when was given the golden opportunity to speak to his creator,

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرَ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ نُنْظِرُكَ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرَاكَ فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ

“When Moosa (Alayhis Salaam) arrived for our appointment and his Rabb has spoken to him, he said, “oh my Rabb”, show me that I may see you, Allah replied, “you can never see me, but look at the mountain. If it remains on its place, then you may see me.” When his Rabb manifested his illumination to the mountain, he made it crash to pieces, and Moosa (Alayhis Salaam) fell unconscious. When he recovered he said “I declare your purity! I repent and I am the first of the believers.””

Due to our fible and weak nature we cannot see Allah Ta'ala, however without any doubt every minute to major substance in this world points out to that there is a superior being who was always there, is always there and will always be there.

(Taahir Karabari)  
(6<sup>th</sup> year)

# Uphold family ties!

Is apathy towards the family becoming a trend in many families today? Children estranged from parents, parents neglecting their children, siblings not on speaking terms and so on

As believers we are required to maintain family ties with great sincerity. Not doing so on the pretext of being busy is no excuse. Breaking the ties of kinship is a serious offence for which one will be ultimately held accountable. It results in Allah's ﷻ mercy to be withheld and sincerest prayers not to be answered. The thought of such abandonment by Allah ﷻ is perhaps unimaginable to all Muslims.

There may be times when family members are irresponsible. The true teachings of Islam do not uphold treating 'like with like'. It is best to remember that by maintaining family ties, you are

seeking the pleasure of Allah ﷻ. You are setting a high standard that is difficult to match. It demonstrates a refined disposition. It should not obstruct to uphold family ties with patience kindness and respect.

(Jareer Patel)  
(2<sup>nd</sup> year)

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## THE BEARD OF HADHRAT ADAM (Alayhi al Salaam)



**Question:** Did Hadhrat Adam (Alayhi al Salaam) have a beard?

**Answer:** The beard is a *Sunnah* of all Ambiya (Alayhim ul Salaam). Hadhrat Adam (Alayhi al Salaam) was also a Nabi. It is mentioned in a Hadith: Hadhrat Ayisha (Radhiyallahu Anha) narrates that Rasulullah (Salallahu Alayhi Wa Sallam) said: "Ten things are a natural disposition of humans: The trimming of the moustache, the lengthening of the beard, the use of a *miswaak*, to clean the nose with water, to clip the nails, to wash the joints, to pluck the hair of the armpits, to remove the hair from below the navel, and to use water sparingly, and (Zakariyya said that Mus'ab said: "I forgot the tenth"; however the tenth should be) the gargling of the mouth.(*Muslim:1/129.*)

Allamah'Ainy (Rahmatullah Alayhi) states: "That which is referred to by "natural" are those practices adopted by the Ambiya(Alayhim ul Salaam), and all the previous Divine Religions were in harmony with it. Therefore, this is evidence that all these actions were naturally instilled in humans. (*Umdatul Qari:15/88*)

Mullah Ali Qari (Rahmatullah Alayhi) mentions in Mirqaat: "The ten traits referred to are the ten qualities from the practices of the Ambiya(Alayhim ul Salaam) whom we are commanded to follow. Thus, it is as if these qualities are innate to all humans. This is the interpretation narrated by many scholars. (*Mirqaatul Mafaatih:2/4*)

It is mentioned in Faidul Qadir: it is the practices of the Ambiya(Alayhim ul Salaam) whom we have been commanded to follow. (*FaidhulQadir: 2/543*)

Imam al Nawawi (Rahmatullah Alayhi) mentions in his Sharh of Sahih al Muslim: The meaning of [these qualities being natural] is that they are the practices of the Ambiya (Alayhim ul Salaam). (*1/128*)

Extracted from Fatawa Darul Uloom Zakariyyah : 7:287

# Ascension to the Heavens

*You travelled in just a portion of the night from the Haram of Makkah  
to the to the Haram-al-Muhtaram Masjid-al-Aqsa.*

*You went (in such a conspicuous, splendid and swift manner, with perfect celestial light and without any contamination),  
like the full moon moves (with utmost splendour) through the veils of darkness.*

*You spend the night ascending until you reached a stage, of such divine proximity which was not attained and in fact was  
never aimed for.*

*All the Ambiya made you their Imaam and leader in the Masjid of Baitul-Maqdis, and the Rusul, like the  
master is the leader and rule over his subordinates.*

*And you traversed the Seven Heavens which are one above the other, with an Army of Angels which you were the  
command over.*

*Until no further limit remained for an emulator,*

*To draw closer and no stage remained for a searcher of elevation.*

*You lowered every stage by virtue of your stage. That was when,*

*You were called to an elevated position like an unequalled and celebrated person is called.*

*For you to become united is an exceptionally discreet manner,*

*Away from the eyes of creation, and for you to enjoy a highly confidential secret.*

*O my Rabb! Send special blessings and perfect peace forever and ever,*

*Upon your Beloved, the Noblest of all creation*



